

643 specially built for him. Here he should stay for about a month
796 (Papit, the present king, stayed only four nights), spending much
time in communion with Nyakang, giving many presents though
receiving few, and abundantly exercising his right of amnesty.

[372] A ceremonial fire is made by friction, *ororo* and *kwareth* working
together, from which brands are taken—by the *ororo* to start a fire
in front of the hut in which the king is staying, by the *kwareth* for
a fire in the centre of the village, and by commoners for a fire in a
millet field near the king's hut. The purpose of these fires—we
quote verbatim from Mr. Heasty's letter—is "to keep anyone from
taking the king's life before he is crowned". It is generally said
that a brand from one of these fires is carried to Fashoda, but this
is not so; Mr. Heasty discovered that the fire-sticks (one an old
spear-handle) are carefully wrapped up and taken to Fashoda by the
ororo, together with offerings of cattle. After the king has reached
Fashoda all the fires in the village are put out; a cow is taken to the
house of Nyakang as offering, together with the fire-sticks, and by
means of the latter a new fire is kindled by the *ororo* and *kwareth*.
[787] If this starts quickly it is a good omen and the king will live long;
if the fire is long in kindling it is a sign that Nyakang is not well
pleased with the new king and that his reign is likely to be short and
troubled.

[492] The king-elect is escorted to Fashoda riding a black ox; on reaching
the *khör* nearby he stops and awaits the arrival of the party from
Akurwa, now swollen to a procession, who approach singing ancient
sacred songs. From now on, until the entry to Fashoda, it becomes
increasingly difficult to follow details of the ceremony. Mr. Munro's
account is most valuable, and is printed as an Appendix, but he points
out that the crowd was so dense that he could not see everything.
Probably a black ox is sacrificed before the *khör* (about a quarter of
a mile from Fashoda) is crossed, and it seems that there is something
in the nature of a sham fight between the party surrounding the
king-elect and the folk bringing the effigy of Nyakang from Akurwa.
The *khör* is at last crossed, it being important that the king-elect
should not wet his feet, and it appears that there is now a substantial
fusion of the two parties—perhaps after a further scuffle. The
king-elect, with "Nyakang" near to him, moves forward to Fashoda,
and as he does so he treads successively on a sheep lying bound on
the ground, on an ox, and in former days on an old man who had been
caught by the *ororo* and kept bound and fasting for twenty-four

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[492]

Tribal custom forbids the Shulla from riding upon a donkey, so he never possesses one. Cattle are never used for draught or carrying purposes, so he has no beasts of burden, and perhaps never will so long as women are plentiful.

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[262]

The villages are full of hunting dogs. Unlike the Nuers and most of the Dinkas the Shulla raise chickens. They are a degenerate Mediterranean strain. Eggs are eaten only by women and children.

Animal life must be well guarded and carefully housed at night most of the year. If an animal loiters on the river bank it most likely becomes the food of a crocodile. If one strays off into the woods it probably becomes the prey of a hyena, leopard or lion. Myriads of flies and numerous varieties of ticks also prey upon the flocks and herds, tormenting them by night as well as by day, and transmit the germs of various diseases also. Texas or tick fever is nearly always present, and a trypanosome not so fatal as the one of dreaded tsetse fly is also prevalent. The plague is a frequent visitor too and the mouth and foot diseases often attack the cattle toward the close of the dry season. The annual loss from all these enemies of animal life is very heavy, but as no females, unless barren, are ever killed for food or sold, and grass is plentiful, on the whole there is an increase in the number of live stock raised.

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[797]

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As to the possibilities of agriculture in the Shulla land obstacles to be overcome have been mentioned. What the mission has done shows that many varieties of fruits and a considerable number of vegetables may be grown. Future generations may have lumber, if the right varieties of forest trees are planted. Cotton is not a sure rain crop, but with irrigation it has few enemies. Sugar-cane and rice can be grown in favorable places. The soil of this part of the Sudan is not generally deep, is deficient in nitrogen and very poor in humus. Nitrogen may be restored with legumes, but the humus problem is difficult, for the white ants devour very quickly all manure, mulch etc. spread upon the ground.

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The Shulla in sticking to the one main crop of dura has after all adopted the grain which is naturally adapted to the soil and climate and yields best to his methods of farming.

5. Foods and food-stuffs.

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kwɛn a kind of dura-bread or mush.

akɛlɛ a food of dura.

apɛlɛ a food of dura.

arɛyɛ a food of dura (prepared after Arab fashion).

adɛlɛ a food of dura (prepared after Arab fashion).

mpɛɛndɛ a food of dura with fat, eaten without anything else.

mɛkɛɛtɛ a common dura-food.